/157 cont./

841 The water and food collected by menstruating women are consumed only by the women themselves and old people; the younger ones "it makes weak."

593 858 The authority of the parents practically ceases as soon as the children are in a position to provide food for themselves.

553 A child is named soon after birth by the grandfather or grandmother (whether on the paternal or the maternal side was not determined).

● 145 Boys reach puberty between 14 and 16 years of age and girls between 13 and 15 years of age (estimates).

881 The declaration of a boy's maturity is a special event in the life of the Bushman. Under the leadership of the "doctor," several youths from neighboring settlements march into the bush and live together there for some weeks on the veld crop. During this time they receive some sort of instruction in secret affairs. Young and old Auin alike, whom I interrogated separately, denied that this instruction pertains to sexual matters. To the question of what they did during their stay in the bush, I always received the answer: "They dance." They did, indeed, describe for me a kind of dance which decidedly has something childishly mysterious about it. A boy seats himself "piggyback" on the back of another, and both wrap themselves in a large hide mantle. The dance consists of the carrier tramping with his feet as rapidly as possible without moving forward, while both of them utter a low "hu, hu" in as horrifying a manner as possible.

[535]

It is indeed difficult to imagine that this interesting occupation should last for weeks, interrupted only by sleeping and eating.

In addition, the young people seem to be treated quite badly in the course of this preparation and to receive little to eat; all of them concurred in the opinion that it is "miserable."

I learned through hints that the candidates for manhood play all kinds of tricks on neighboring villages during the night and play as "ghosts" a bit, as well as stealing food.

[884] The actual attainment of manhood, after which the boys are warriors and are allowed to marry, is not solely dependent on attending the preparation, but also on the killing of the first piece of big game.

[304] Tattooing is not connected with the official attainment of manhood

[45 cont.]

Dr. Kasi. The people died. Very evil dsao were involved. The terminology for the description of the external genitalia is by no means as rich as among the Bantu. The women's pubic hair is usually plucked out by their husbands. Hence, it is called virgin hair. The connection [46] between cohabitation and pregnancy is known. Impotence and sterility occur; there is no medicine for them. When menstruation fails to occur, nothing special is done. The menstruating woman may only eat with her husband and may not go around tasting food. A warm stone is placed on the stomach for menstrual pains. Children are nursed at least until the birth of the next child. The nipples are distinguished by a leathery firmness. Nevertheless, mastitis does occur.

The contention that venereal diseases are very widespread is incorrect; as such they are even unknown to the Bushmen. In isolated cases I have met Bushmen on the farms with vestigial gonorrhea. Syphilis is very rare among the wild Bushman.

Skin Diseases

The wild Bushman scarcely knows anything about skin care. Since there is a lack of both water and fat, the skin, which as a rule feels silky, soft, warm, and dry, becomes cracked, and infections easily occur. A chronic eczema (gari), evidently caused by a fungus, is very widespread. To combat it, they use the milky sap of a plant called timba.

Hair Diseases

A nonmalignant hair disease that is very widespread among all the Bantu, causing the hair to fall out in roughly circular spots, is also found among the Bushmen. In addition, as among the Bushmen of Naukluft, the so-called "porcelain head" occurs, a disease that destroys the entire hair base, and the head gleams like porcelain. The hair becomes gray relatively early. Loss of hair is rare; it usually occurs in the form of baldness characteristic of schizothymia. The rounded fingernails are worn fairly long; the toenails are often fissured.

/245 cont./

142 millimeters. Two or three hairs form a tight unit. A number of such units are clustered into a tuft that forms an almost impenetrable tangle of hair. The yellowish-brown skin of the head is visible between the tufts, so that the surface of the skull gives the
302 impression of an area with black spots. Extensive variations are to be found in the manner of dressing the hair, but all Bushmen from time to time have their head hair cut. The women commonly leave an edge of longer hair uncut and let it fall horizontally toward the back from the hairline on the forehead. Frequently also an oval area is shaved on the skull or on the edge of the forehead down to the ears.

● 145 I did not observe any loss of hair, even among old persons, but I did notice graying, not, however, to the same extent as among Europeans.

304 Tattooing is very popular among the Heikum Bushmen. I found three types of tattooing:

1. An ornamental tattoo. This consists of parallel longitudinal incisions about one centimeter in length and arranged in rows. These rows of incisions are to be found predominantly on the face, on cheeks, temples, and foreheads, and especially among women they frequently radiate towards the middle of the face which, however, is left clear. The ornamental tattoo is also to be found on other parts of the body at any number of places, such as the chest, the abdomen, the upper arm, and the upper thigh. The incisions are quite superficial and give the appearance of fine black lines. The bluish-black coloration of the scars is achieved by rubbing charcoal into the freshly-made incisions.

2. Deeper incisions, which correspondingly leave heavier scars, form the forehead tattoo which is common to all Heikum Bushmen with no age or sex distinctions. The tattoo consists of several parallel vertical incisions about two centimeters in length between the eyebrows. As a result of this tattoo there is a number, usually five, of deep and closely adjoining folds between the eyebrows, giving even younger individuals an older appearance. In the case of older persons the base of the scars /246/ is raised by the formation of keloids, so that the region between the eyebrows has the appearance of a cock's comb.

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

happy. She was only ten, but already she had lost her childish belly, although her breasts had not yet begun to grow.

Now everyone was in the werf and people had begun to go back to their fires, leaving Short Kwi alone. When most people were gone, Short Kwi's brother-in-law squatted beside him and, taking his injured leg, began laboriously to help him move toward the veld, toward a little pathway that we had not noticed before. Short Kwi's wife had cleared the path; it led to a place in the veld where Short Kwi could urinate, and slowly, painfully, Short Kwi and his brother-in-law moved down it, the brother-in-law duckwalking, carrying the bad leg while Short Kwi—he who once could run great elands down—edged himself forward on his buttocks, using his hands to brace himself and his good leg to pull himself along.

We were not at his fire when he got back, but we could see him through the trees, inching, and then, when Short Kwi was alone with his wife and daughter, we could watch him sitting by his fire, looking idly around. He was like a wild goose with pinioned wings, squatting there before his fire, watching the sky, the veld, and other people come and go.

Those of us from Nama made a camp apart from the werf, through long grass as high as our chests, inside a little glade of thorn trees. We cleared some of the grass and built a fire, and even then the Bushmen could not stop talking about Short Kwi, although they tried to change the subject; they spoke of him creeping along on his buttocks, even this impossible without someone to help, and all because he had failed to notice an adder that was waiting in his path. Of course, the Bushmen said, he was lucky to be alive. I felt that he was luckier than they supposed, because of his wife, that quiet, gracious, gentle, pretty woman, and his grave little daughter, the image of her mother. The people felt, said